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Conference of Charities and Corrections, and other public organizations. The latter chapters of the book, composed in the main of presidential addresses before these societies, are developments of the idea in its relations to contemporary life. It is interesting to note the actual achievements toward the desired ends that have been witnessed in the three or four years since these addresses were made. The present trend, consciously or unconsciously, is undoubtedly in the direction of scientific procedure.

Professor Farnam but sketches the outline of his theory; his book is by no means an exhaustive discussion of the subject and may even seem inadequate. But the principle established gives a new value to many of the fragmentary, groping efforts of society.

Labor and Administration. By JOHN R. COMMONS. New York: Macmillan, 1913. 8vo, pp. ix+431. \$1.60.

The student of labor problems is today confronted with the fact that the ideals of labor of the past decade, whether embodied in laws or in unions, have not been rewarded with full attainment. Labor laws have become dead letters and the ground gained by hard-won strikes has been lost. Too much confidence was placed in the efficacy of empty standards and abstract rights, and too little attention directed to the problems of interpreting and enforcing laws whose power for good depended largely upon the manner in which they were administered. The failure of preparatory legislation and newly organized unions to secure permanently the gains attained during a burst of enthusiasm has weakened the faith of some of the ardent "friends" of labor in laws and unions. There are others who, with the knowledge of actual conditions, see a field for constructive work in the drafting and enforcement of laws and in the everyday problems of wage-bargaining. This is the field which Mr. Commons has marked out for the utilitarian idealist. It is the unifying concept of this collection of articles. "These are the awakening questions of the past decade and the subject of this book. Attention is being shifted from laws to the means of enforcing them—from strikes to unions that safeguard the gains—from the rights of labor to the protection of its rights."

The great importance of investigation and research in this new field has been recognized in Wisconsin, and a vital connection between ideals and efficiency, between the theories of the university and the practice of the business community, has been established. The questions that confront the leaders of the school of social efficiency are those of the application of scientific principles to materialistic production with a view to the lasting improvement of the condition of the working classes and to a larger social output. In this program the necessity of continuous organization of labor is emphasized. The labor policy of capitalistic trusts, the pressure exerted by the efficiency engineer to lower the cost of production, and the competition between departments of the same business to increase efficiency all ignore, if they do not repress, the human

factor in production. A progressive organization of labor must be maintained if the individuality of the workman is to be preserved and the highest efficiency of government to result.

The constructive problem of the utilitarian idealist "is not so much the law in its abstract rights, as administration and its concrete results—not so much the struggle of a class to dominate others, as a working partnership of classes in government and industry—not so much the spectacular wage-bargaining of strikes, as the continuous organization of capital and labor for dealing justly with the millions of little wage-bargains that begin and end every day."

Pressing Questions. By A. H. MACKMURDO. London and New York: John Lane Company, 1913. 12mo, pp. xxi+342. \$1.25 net.

The main questions here discussed are "Profit-sharing," "Female Suffrage," and "Electoral Reform." The book can be neither wholly praised nor wholly condemned. It contains many good thoughts, which are, unfortunately, poorly discussed. Our present capitalistic system, the author contends, is bad. The evils of the day are caused by the facilities afforded for the making of profit without doing a day's work to win it. The remedy is profit-sharing rather than copartnership. In copartnership the wage-earner becomes an investor with the capitalist, thus adding an additional force to burden the consumer who is the wage-earner's comrade. In profit-sharing more justice is to be secured for the wage-earner, not by "altering the form of control, but by lifting the nature of the Controller by proper insistence upon his duties" to the men who serve him and to the country that shelters him.

As to "female suffrage" Mr. Mackmurdo is opposed to it. But his arguments against it are not very convincing. In his discussion of the "electoral reform," he appears to be on more familiar ground. He is a Belshazzar who has seen the handwriting on the wall, but needs no Daniel to interpret it for him. He says in discussing the present evils of class legislation in the House of Commons: "This evil will be intensified in the near future when 'labour' is the dominant power in the House; and *dominant it must become by the simple operation of our present electoral system.*" He decries the time when the inefficient laborer will become the ruling power of the nation; though just why, he does not very luminously explain. As a remedy to our inefficient social system he argues for an equal representation of management and labor, each voting for his own candidates, the candidates to be elected by indirect ballot.

There is a brief chapter on ownership in which ownership in the higher sense is defined as "usage." Ownership does not reside in possession. It is not titular. Naturally, then, the appeal is to the nobler nature in man for social betterment. This might commend itself to the theologian, but hardly to the day laborer.